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ORIGINAL COMMUNICATIONS.

For the Columbia Magazine.

AN EXPOSITION OF ROMANS, v. 18.

"THEREFORE, AS BY THE OFFENCE OF ONE, JUDGMENT CAME UPON ALL MEN TO CONDEMNATION; EVEN SO BY THE RIGHTEOUSNESS OF ONE, THE FREE GIFT CAME UPON ALL MEN UNTO JUSTIFICATION OF LIFE."

In giving an exposition of this scripture, it is proper to observe, that some terms contained in the 16th verse of the same chapter, teach us the propriety of considering that verse as standing in direct connexion with the 18th.

These terms are included in the following passage: "For the judgment was by one to condemnation; but the free gift is of many offences unto justification."

It appears that the terms, "judgment," and "free gift," though not expressed, are to be understood as involved in the apostle's meaning in the 18th verse; thus the Translators believed, and, therefore, they have inserted them. In the 16th verse the apostle continues the parallel between the first Adam, and Christ the second Adam.

And in several instances in this chapter, he speaks of Adam as a Type of Jesus Christ; not on account of his likeness to the

second Adam; but on account of his unlikeness to him: or, as a type by way of contrast.

This contrast is very peculiar and striking. It is well represented by a late writer on the types as follows:

"The first man, Adam, of the earth, *earthly*; the second Man, Christ, *The Lord from heaven*."

We have the first, the head and representative of a numerous *earthly* posterity; the second, the Head and Representative of a numerous—spiritual—holy seed.

God making a covenant of *works* with the first; and a covenant of *redemption*, or grace with the second Adam.

The first *violating*, and the second *fulfilling*, the covenant which God made with him. The first, by his disobedience, involving his posterity in sin, and guilt; the second, by his righteousness, recovering his people, who are naturally depraved and polluted,

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to a state of *rectitude* and *purity*.

We see the posterity of the first Adam, by their connexion with their head, becoming *heirs of ruin*; and the seed of the second, by their union with him, commencing *heirs of salvation*.

And as by the first Adam came death, so by the second comes the *Resurrection from the dead*. And, as we see the race of man, by the first, sinking into sin, guilt, death, and hell; we see the seed of the second Adam, through him, rising to righteousness, life, and eternal glory.

This parallel is evidently contained in this fifth chapter, of Paul the apostle, to the Romans.

There is such a connexion running through the whole chapter, that an exposition of one part involves, in a measure at least, an exposition of the whole.

The only foundation of a just exposition, we consider as already given in the above quotation. In addition, it may be observed, that in the parallel drawn by the apostle between Adam and Jesus Christ, we perceive, in several respects, a *natural likeness*, but a moral *unlikeness*.

Thus Adam was human; so was Jesus Christ. Adam was the head and representative of a numerous posterity; so is Jesus Christ. God made a covenant with Adam, which included his posterity; so he made a covenant with the Word, as Mediator, which included his posterity, or spiritual seed.

The covenant with Adam required perfect obedience to a particular positive precept: and the covenant with the Mediator, also, required perfect obedience to a particular positive precept.

The disobedience of Adam affected his whole posterity: and the obedience of Christ affects all his posterity.

The posterity of Adam became affected by his fall, in consequence of their union with him: and the posterity of Christ became affected by his Mediation, on account of their union with him. Thus far, at least, we perceive a natural likeness in the parallel; or, between the type, and the antitype.

The contrast in the parallel may be said to consist, principally, in a moral *unlikeness*.

The first Adam disobeyed the requirements of the covenant: the second obeyed. The seed of the first Adam are unholy: the seed of the second are holy. The seed of the first Adam, as strictly such, are all in a state of condemnation: the spiritual holy seed of the second, are in a state of justification. The posterity of the first Adam, whose relation to him continues, sink into eternal death: but the spiritual-holy, posterity of Christ, the second Adam, rise to eternal life. This may be denominated a parallel of contrast: and the contrast consists in a moral disagreement, or unlikeness, between the first Adam, and the second; and between the posterity of the first, and the seed of the second. These sentiments appear to be supported by the apostle. "*For as by one man's disobedience many were made sinners; so, by the obedience of one shall many be made righteous.*"

Keeping these general sentiments in view, we will now attempt a more particular solution of the 18th verse.

As by one offence, of the first Adam, which was disobedience to the positive precept, "But of the tree of the knowledge of good and evil, *thou shalt not eat of it*," the curse of God, or, judgment came upon all his posterity, and continues, and will forever, rest upon all that are his posterity in the sense in which we have constantly considered them; i—e, all who continue their moral relation to him: so, by one act of obedience of Jesus Christ, the second Adam, which he performed in laying down his life on the cross; the free gift, or, the justifying grace of God, comes upon all men that are morally related to him, and are thus his seed; that is, all who are morally united with Christ by evangelical faith.

So that all men *in* Adam, are under the curse of God, they are, as Christ said, "condemned already"—the wrath of God abides upon them. They are in Adam on account of their moral likeness and union to him, in his fallen condition: and, therefore, they are considered and treated accordingly; i—e, according to the threatening denounced against the violation of the covenant with Adam.

But believers are not *in* Adam, 'that being dead wherein they were held.' Believers are *in* Christ according to the language of scripture, and the terms of the covenant of grace, on account of their moral likeness and union to him, which consists in holy love and obedience to him: and they are considered and treated accordingly: i—e, according to the covenant of grace, "He that believeth shall be saved."

All men *in* Adam are, and must be condemned; and suffer eternal death. All men *in* Jesus Christ, are, and will be, justified, and will experience eternal life.

All men in Adam are transgressors, not of the particular positive precept in the covenant of works, personally, but federally, by Adam, because they are united with him, in his fallen character, by their personal disobedience to the command, to love God with all the heart, and their neighbor as themselves.

All men in Jesus Christ are righteous, not because they have obeyed the positive precept in the covenant of redemption, personally, but federally, by their representative, Jesus Christ, who obeyed that command, which he received of the Father, to lay down his life; and because all men that are in Christ, have personally obeyed the law of faith, which is, that they should believe on him whom God has sent.

In the eternal purpose of God, all that do, and ever will, believe, were in Christ before the foundation of the world. They were given to him in the everlasting covenant of redemption. They were chosen in him, that they should be holy. In due time, they are called with an effectual calling;—then they are *actually* in Christ by faith, which constitutes a likeness of character, and a holy union with him:—then they are *actually* justified; and they are kept by the power and grace of God, through faith, unto eternal salvation.

In this sense, we understand, that, "As by the offence of one, judgment came upon all men to

condemnation ; even so by the righteousness of one, the *free gift* came upon all men unto justification of life."

ASTHENES.

For the Columbia Magazine.

A SHORT SERMON.

Psalm x. 13, 14.

"Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it. Thou hast seen it ; for thou beholdest mischief and spite, to requite it with thy hand."

The whole of mankind are divided into two classes. The scriptures speak of all men as included in two characters ; viz. The righteous and the wicked. Those who, in the scriptures, are called wicked, include all impenitent sinners—all that are not righteous.

Of all such it is asserted in the text, that they contemn God.—To contemn any being is to despise, slight, and neglect that being. Therefore to contemn God, is to despise him—to slight him, and to treat him with neglect and scorn.

Reader, is this your character?

If you are in doubt upon this point, and if you will attentively consider the following things, you may be assisted to form a correct judgment of yourself. They are certain marks of contempt of God.

1st. If you seldom *think* of God, it is evidence that you contemn him.

Concerning a wicked person, it is written, "God is not in all his thoughts." A person, or being

that you highly respect, occupies your thoughts.

2nd. If, when you do think of God, you have degraded and mean thoughts of him, and you think him less worthy of your regard than man, you treat him with contempt.

If you consider the command and authority of God, of less consequence, and less worthy of your regard, than the command and authority of a human governor of the state, you have contemptuous thoughts of God. It is greater contempt than he charges upon sinners, when he says, "Thou thoughtest I was altogether such an one as thyself."

3d. If you treat the Bible with contempt, you contemn its Author. If you contemn a legal summons of the authority of the state, and refuse or neglect, to answer to it, you despise and contemn the authority of the state. The Bible contains a summons to you, which is expressed in these words, "agree with thine Adversary quickly ;" that is, O impenitent sinner, be immediately reconciled to God. And this summons is made to you, requiring of you, to fail not, at your peril.

To treat the Bible contemptuously, is to consider it as the work of men, and not divinely inspired, and to regard it as of no higher authority than uninspired writings.

And to neglect to read it, and to read it without attention and interest, is treating it with contempt. To disregard its instructions—despise its commands—defy its threatenings—and contemn its promises, is

contemptuous treatment of his word ; consequently, is contempt of God himself.

4th. To neglect prayer, is contempt of God who is the only object of religious worship.

God is worthy of this acknowledgement. He receives this homage from the highest angels in heaven. He requires you to pray, saying, "Call upon me in the day of trouble." "Men ought always to pray, and not to faint." Since this is a just and proper token of respect, which is due to God, and he commands men to pray, therefore, to withhold this token of respect is not only contempt, but downright rebellion against God. Besides, the duty of prayer is required under the awful penalty of endless misery : because it is written, "Whosoever shall call upon the name of the Lord shall be saved." Consequently, whoever fails to pray, or to call upon the name of the Lord, shall *not* be saved ; therefore, he will be lost, or be made eternally miserable.

5th. Neglect of public worship, is disobedience to an express command of the Most High, viz. "Ye shall reverence my sanctuary." Neglect of the christian sacraments, and of all the proper duties of the sabbath and house of God, are evidences that you condemn him : because these are duties which he commands, and that are clearly revealed in his word, and enjoined upon all men.

6th. The habitual practice of any immorality, or vice, is clear evidence that you treat God with contempt : because he bears his awful testimony against each and every sin. "The soul that sinneth, it shall die."

And he commands you to, "Break off your sins by repentance, and your iniquities by turning to the Lord." I will just name some immoralities as a specimen.

If you profane the sabbath day, which is the Lord's, you condemn God. If you profane his glorious name, by cursing, or swearing, or any kind of profane language, you treat the Infinite God with contempt. If you treat superiors with disrespect and contempt, you condemn him who commands you, "Honor thy father and thy mother. Honor all men. Render honor to whom honor is due."

If you live in hatred, and manifest a malevolent disposition towards your neighbour, and if you live in the practice of intemperance, in eating or drinking, you condemn him who commands you, "Thou shalt not kill." "He that hateth his brother is a murderer." And it is awfully verified by fact, that the habit of intemperance always proves fatal.

If you live in habits of adultery and lewdness—dishonesty—falsehood—slander, and covetousness ; you live in the habit of practically condemning God ; because he forbids all these practices upon pain of his everlasting displeasure.

7th. By living in a state of impenitence and unbelief, you condemn God.

He commands you, by his prophets—by his apostles—and by his Son, to repent, and believe in Christ.

The prophets were commanded, to say to sinners—to contemptners of God, "Repent, and turn from all your transgressions : so iniquity shall not be your ruin :

implying, that neglecting to repent would prove their ruin.

'The apostles went out, and preached, that men should repent.'

Jesus Christ declared to all contemners of God, "Except ye repent, ye shall all likewise perish." And again, "This is the work of God, that ye believe on him whom he hath sent."

These commands, God requires you to obey, as you would hope to be saved.

"Believe on the Lord Jesus Christ, and thou shalt be saved. He that believeth shall be saved; but he that believeth not shall be damned." Now I appeal to your own conscience, whether you do not live in daily contempt of Jehovah?

2ndly. The text teaches us *why* sinners treat the Most High with contempt; viz: because they persuade themselves, and say, "God will not require it. He will never bring me into judgment and punish me, according to my deserts."

But, in saying this, you virtually deny God's existence. It is saying that he does not notice your contempt of him; therefore, you deny his omniscience. Or, it is saying, that God will not treat you as you deserve; therefore you deny, that he is a just God.

Or, it is saying, that he will never treat you as he threatens: therefore you deny that he is a God of truth.

It is, also, asserting that the Bible is not true—that it contains falsehoods.

It is to deny, that you are accountable to God—that he will hold a day of judgment—and that the wicked will then be sentenced to everlasting fire, and,

that it will be executed. But remember, if you deny *one* part of the Bible, you destroy the whole. If you deny that its threatenings will be executed, you must, also, deny that its promises will be fulfilled.

But are you prepared for this step? Are you ready to relinquish, for yourself, your heirs and assigns, forever, all claim, right, title, and interest, to the Bible, and all its promises?

Whatever your lips may pronounce, your conscience answers, "No."

Your conscience declares, that you are accountable—that you are now a probationer—that there is a day of righteous judgment before you—and an eternal state of rewards for the righteous, and of punishment for the wicked.

3dly. But, though you persuade yourself and say, "God will not require it," and this is one ground of your vile contempt of him; yet the text asserts of God, "Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand."

He does notice all your conduct—he will require it—he will come and reckon with you, and all men—he will bring you into judgment and every secret thing—and he will treat you according to all your contemptuous treatment of him. "The wicked shall be turned into hell, and all the nations that forget God."

Such is the infinite danger, and the end of persisting in contempt of God.

Cease, then, to treat the great God with contempt. As you value present peace—comfort,

and true happiness ; cease to condemn God by neglecting what he commands. Cease to do what he forbids.

If you will not think of God---or if you allow yourself to have low---mean---and contemptuous thoughts of him---if you will not call upon him by prayer---confession---thanksgiving, and petition---if you will not, prayerfully, read and meditate his word, if you will persist in profaning his name---his word and sabbath---if you will persist in the habits of intemperance---lewdness---slander, and covetousness, or any other ungodly practices ; be assured, that you do so at your peril.

I ask you, Do you not consider, that contempt is the worst treatment which could be offered to you ? Would not that person, who treats you with contempt, defame you---blast your reputation---rifle you of your property and your honors, and put you under his feet ?

Here, let the appeal be made to your judgment and conscience: Is it not a *fact*, that you *do* condemn God ? Think of the difference between contempt towards men---worms of the dust, and contempt of the King eternal---immortal---invisible---and the only wise God ! It is aggravated beyond all comparison. In comparison with Him, all the nations of the earth are as nothing, and less than nothing, and vanity. If you persist in contempt of God, will you not do it wilfully---with your eyes open---against the clearest conviction of conscience---of its impiety and its dangerous and fatal result ?

What, then, can you expect

but that he, whom you have contemned, will be your enemy ?

What is before you but, "a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries ?"

Since God is a great King over all the earth---and his power---holiness, and truth are pledged for the faithful performance of all his awful threatenings---since he is so just and true, that his own Son did not escape---and since the righteous are scarcely saved---where, O where---will the blasphemer---the profaner of the Lord's Day---the intemperate, and contemner of God appear ; when Christ shall come in the clouds, with that effulgent glory, which rested upon the tabernacle, and all the holy angels with him, to take vengeance on all that know not God, and obey not the gospel of our Lord Jesus Christ ?

ASTHENES.

For the Columbia Magazine.

ANECDOTE OF DIDEROT.

Mr. Beauzet, calling one day to see Diderot, found him explaining a chapter of the gospel, to his daughter, as seriously and with the concern of the most christian parent. Mr. Beauzet expressed his surprise, "I understand you," said Diderot, "*but in truth where could I find, or what better lessons could I give her ?*"

It may be asked, who was Diderot ?---He was a Frenchman, the infidel compeer of *Voltaire*---the intimate friend of *D'Alembert*, and though he wanted the wit of the former, and the cunning of

the latter, yet in impiety, he rivalled them both. A professed disciple of that false philosophy which rejects divine revelation, and idolizes bewildered reason: A bold and active member of that antichristian conspiracy, whose grand object was the destruction of the altar and the demolition of the throne. This man who hated his God and stigmatized the Saviour as a "wretch;"—who *publicly* scandalized the Bible as the text-book of superstition, the production of priest-craft, is found giving *private* lectures to his beloved daughter, on that gospel, which, alone, brings "life and immortality to light" and to the interrogatories of an astonished visitant, responds "where could I find, or what better lessons could I give her?" For once his impious lips are true to the convictions of his heart, and the tongue of the blasphemer is compelled to yield an unwilling Testimony to the value of the Scriptures.

My dear reader, you believe in the truth of a divine revelation—you profess to make the Bible your standard of moral action—you believe it contains the words of eternal life—you revere its precepts, you adore its author—but how will your practice compare, even with the infidel Diderot? In this part of the country the bible is in the possession of almost every man. You may search every habitation, from the mansion to the cottage and you will find a bible or a testament. But the number of those who read it is small and of those who *study* it, much less. The increasing neglect of the bibles in families and schools, is tru-

ly alarming! Let parents be admonished, and instructors tremble at their awful responsibility! Every man feels himself injured, and justly so, when in the midst of his speech, his auditor turns his back to him, and a deaf ear to the music of his voice. But does not God speak to us in his word? And what an insult is it to heaven, to refuse to listen to the instructions of Him who, "in times past, spake unto the fathers by the prophets, but hath in these latter days, spoken unto us by his Son?" Many are the paltry excuses, which men make for their neglect of the bible. The farmer and the mechanic, *pretend* they have no time. What!—no time to learn your duty?—no time to learn the will of heaven?—no time to do that for which time is granted?—'Tis false, you have time. The ghosts of ten thousand worthless news-papers, and more worthless pamphlets, testify against you. And what further proves it to be a mere *pretence*, is, that the opulent, and those in fact that are *idle*, make the same excuse for their ignorance of the scriptures. They, whose time drags heavily along, and who are under the necessity of hurrying from one amusement to another to "*kill time*," cannot find leisure to read their bibles.

"O shame! where is thy blush?"—

The truth is, it is a want of inclination and not of time. Have I not, moreover, seen this most valuable of all books, preserved rather as the ornament of a library than the guide of life, and its golden maxims not once consulted lest its gilded leaves should be soiled? Is not that mariner

a madman, who never consults the needle, and gives his charts to the wind? The bible is the christians' compass and chart. But it is not consulted! Do I state facts or deal in fiction when I affirm, that multitudes never open the bible during six days of the week, and, in many places, the light of the sabbath never beams upon the heaven illumined page! Some may, indeed, be found, who, with a vacant mind, plod through a chapter or two, but 'tis merely as a salvo to their consciences.—When I see christians thus conducting, while the infidel *exounds* the gospel, I must decide that in this article, the infidel is the better man.

But to those parents who neglect the religious education of their children, the conduct and declaration of Diderot, is a most cutting reproof. Every man thinks his daughter's dowry incomplete without a bible, but whether she has, or ever will, read it, is to many the least concern. Go, thou *pretender* to christianity, thou unnatural and wicked parent; behold an infidel philosopher *teaching* his daughter the gospel, and hear him exclaim, in the language of truth and affection—"what better lessons could I give her?" Receive the censure which his example in *this* instance, gives you, and "Go do thou likewise."

Let the woman, who permits her daughter to consume her time at the toilet and at the assembly—who lays on her table, a novel or a song in preference to a bible—who, in fine, teaches her every thing—but *what she ought to know*, let her learn from

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Diderot, the duty of a tender mother, and find, from experience, that there are no lessons so well calculated to make her child, the accomplished lady, the dutiful daughter, and the affectionate companion, as the sublime doctrines of the gospel. Under such religious culture, she shall see the lovely bud unfold its beauties, to ornament the earth, and enjoy the pleasing anticipation, that it shall, at length, be transplanted, to adorn the skies.

We might prosecute our reflections upon this interesting anecdote, but we hope this short commentary may be a mean of exciting, to a more diligent study of the scriptures. While an infidel explains the gospel to his daughter, shall there be found a christian parent, that neglects to read the bible to his children?—No, forbid it, Heaven! Berean like, let us search the scriptures daily, and press forward in the path of duty—the road to glory, accumulating knowledge as we advance, so that when, by the grace of God, we arrive there, we may not be *tyros* in the science of Heaven. Then, the mind, emancipated from the shackles which confined it, without lassitude, shall exert its energies, and our knowledge be commensurate with our happiness.

D.

For the Columbia Magazine.

EXPLANATION OF ROMANS ix. 3.

A correct system of religious doctrine, is an invaluable treasure; to acquire it, no labour should be deemed too great—no sacrifice too costly. This is es-

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sential to the christian, for there is a more intimate connection between doctrine and practice, than many imagine, or most are willing to admit.

But where, it may be asked, is this to be found?—In the *Bible*.—He that would be sound in the faith, must *study* the epistles, of the apostle Paul, with diligence, prayer, and with peculiar solicitude; that through ignorance he do not misinterpret those writings, “in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also other scriptures, unto their own destruction.”—Among others the 3d of the ix. of Romans, has often perplexed good men, and even some of no mean acquirements in theology. And if I mistake not, it has been adduced by some, in testimony of the sentiment, “*that a willingness to be damned, is a test of a gracious principle*”

In No. 7, of this Magazine, an explanation of this text was published from the pen of Dr. Waterland; from which explanation, with due respect to its venerable author, I must dissent. I was much pleased with the Dr's dissertation, till, to use his own words, he began “to examine *strictly* into the original Greek,” here I think he failed altogether.

A critical knowledge of the *original* scriptures, is most undoubtedly necessary, to their right understanding, and will afford a key to the correct interpretation of the present passage. Whatever may have been the Doctor's acquaintance with the “original Greek,” yet, I must say, that in the criticism before

us, he has not discovered much acumen or erudition. Let any scholar advert to the original for a moment, and then tell me by what rules, that text can be *literally* rendered—“I could be content, to be made a sacrifice myself after Christ, for my brethren. my kinsmen, according to the flesh.” How happens it, that the Dr's *strict examination* results in the translation of *euthamen* into content,” whereas I understand it to express—literally, a vehement desire, or rather, in this place, the exercise of the will in the choice of an object? By what necromancy of philology is *anathema* made to signify “a sacrifice” and what is more a sacrifice of the nature of Christ's?

But leaving detail, let us bring this rendering to the test, by inquiring in what sense, Christ was made a sacrifice, that thereby we may determine whether Paul would have the presumption, to express a wish to be made “a sacrifice after Christ”—that is for the same end, and upon the same conditions.

Christ in his sacrifice, was the great Anti-type of all the sacrifices under the first dispensation, which prefigured his death, and proclaimed the truth, that without the shedding of blood, there is no remission of sins. Christ, then, when he offered up himself, once for all, did it, to make reconciliation—to make atonement for the sins of *his people*;—he put away sin by the *sacrifice* of himself. Moreover, Christ, as the sacrifice for the sins of his people—endured the penalty of the broken covenant—exhausted the

curse, yea, tasted of the bitterness of death.

Now let me ask if Dr. Waterland's rendering, does not ascribe a declaration to the apostle, which neither he nor any other christian would have dared to make—a declaration which falls but little, if any, short of blasphemy? Shall any mere man express or harbour a wish, “to be made a sacrifice, after the manner of Christ?” Shall a *sinner* aspire to the Mediatorship between an offended God and offending man?—or think ye that even the love of *Paul* “for his brethren according to the flesh,” ardent as it was, could prompt him to make a declaration of such paramount presumption and folly?—Presumption—in as much as it was expressing an ambition to become a compeer, yea, a competitor with the Son of God in the work of redemption! Folly—as it would have been to the Jews whom he addressed *vox et fraeterea nihil*, for Paul was a preacher of that Gospel which admits of no other Saviour, than Jesus. How could that be an expression of attachment to his brethren, which was but a wish to be *that*, which it was impossible for him to become?

In fact, I conceive that the Dr's exposition cannot be supported, except on the impious hypothesis, that Christ died as a *martyr* to the truth of his doctrine, but I will not so far dishonor the name of Waterland as to prefix the epithet of Socinian.

After what has been said, the reader will be anxious to hear the author's exposition; this I shall now present, believing it to

be correct,—one which is consonant with every tender feeling of the christian heart, and which harmonizes with every other declaration of the apostle.

The expression is by no means an hyperbole—No, so far from that, it requires a most *literal* interpretation. Changing the points and rendering literally, it will read thus; commencing with the chapter---

“I speak the truth in Christ, I lie not in the Holy Spirit, (my conscience bearing me witness,) that I have great heaviness* and continual sorrow in my heart, for my brethren, my kinsmen according to the flesh, for I *did* wish myself to be separated from Christ:” To this translation I conceive there can be no reasonable objection: and let not the feelings of any christian be injured, by this change of the position of the points; none of the divinity of the scriptures belong to them. They are of human origin and the date of their invention is at no very distant period.

The grammatical construction will, without doubt, admit the rendering of *euchamen* in the preterite; and certainly the sense requires it. *Anathema Eimai apo tou Christou*---may as in our version, by a free translation, be rendered, “to be accursed from Christ;” for what greater curse can there be, than to be separated from Christ Jesus? He who is “an alien from

* *Lupe*—a benumbing or stupifying sorrow:—The same word is used in Luke xxiv. 4, 5, 6, to express the grief of the disciples, on that memorable occasion.

the Commonwealth of Israel, a stranger to the covenant of promise, having no hope and without God in the world," or in a word, separate from Christ, is emphatically under *the curse*. By rendering the verb in the present tense, we make the apostle say, that which he never intended and even impeach his sincerity in this profession of love for his brethren. In the preceding chapter, he had triumphantly exclaimed—"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." If, then, it is impossible for the *believer* to be separate from Christ, where is the apostle's consistency—where his affection for the Jews, in this wish of being "accursed from Christ" for their benefit? Knowing very well, that he never could be, it would then be but an empty profession. Paul knew nothing of "falling from grace"—he never expressed a willingness to be damned, for the good of his brethren, or, even, for the glory of God, for he was persuaded, that no such volition was required; he knew that Christ "made his people willing in the day of his power"—not willing to be *damned*, but willing to be *saved*; and, exulting, he could unite with every true believer in singing—

"Dear Lord, the grace that made us
thine,
Shall keep us thine forever."

Though Paul is far from wishing himself accursed from Christ now, yet he says, he *once did*;

and corresponding to this was the language of the commencement of his life. Did he not wish to be separate from Christ and his people, when he "consented to the death of Stephen?"—"when he made havoc of the church?" Did he not wish to be accursed from Christ, when, in the full tide of his wrath and burning with the zeal of persecution, he went to Damascus, with the authority, and the fixed purpose of devoting to destruction, every disciple of Christ?—"As touching the law," he says, "he was a pharisee," and despised the idea of being saved by Jesus Christ. He placed all his hopes in self-righteousness; refusing to "acknowledge Christ as the end of the law for righteousness to every one that believeth." This was his character, before a light from heaven shown upon him, and a voice from the excellent glory, recalled the prodigal--reclaimed the maniac. He who had once been the object of his most bitter hatred and scorn, was now all his salvation, and all his desire.

Having seen the error of his way,—being convinced, that it led down to the chambers of death, and knowing that his brethren were rushing on in the same dangerous course, "being ignorant of God's righteousness and going about to establish their own righteousness:"—Jesus Christ crucified, being to them, that stumbling stone and rock of offence, against which, they stumble to their own everlasting injury; he felt as every christian must, a "continual sorrow" for his brethren, who were far from Christ. Paul knew their pitiful condition; he knew their

opinion of Christ; he knew that they rejected, with scorn, the Lord of life, and, therefore, with all that tenderness of feeling, and delicacy of sentiment, for which he was distinguished, he declares his love for them, in an expression of grief, at their blindness and hardness of heart. The whole passage, I think, may be thus paraphrased—

Believe me, my brethren, for I speak the truth in Christ, my conscience bears me testimony, and I lie not, for I speak by inspiration of the Holy Spirit, that I am exceeding sorrowful for your sakes; my heart bleeds when I see you thus reject Jesus, the Messiah, and desire no better righteousness than your own. Your choice is a miserable one, and your condition truly lament-

able. I feel for you, for like you I was *once* in the gall of bitterness, desiring to be accursed from Christ. I *now* perceive that the accomplishment of that desire would have been to me everlasting death, and, fearing that it will be your destruction from the presence of the Lord—sympathy bows down my heart with grief and oppresses me with continual sorrow.

Such I conceive, to be the true meaning of the apostle. The passage thus interpreted, makes the language of the epistle consistent, and represents Paul as expressing a sentiment worthy of an inspired man—a sentiment which has ever been the distinguishing ornament of the christian religion. D.

RELIGIOUS INTELLIGENCE.

A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Associations of Connecticut, of New-Hampshire, of Massachusetts Proper, and of the General Convention of Vermont, during the last year

THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA.

In laying before their beloved people as accurate an account as they could obtain of the state of religion in their Congregations during the year past, rejoice to have it in their power to announce

that the gracious footsteps of the Lord have not ceased to be visible in the midst of them. From the reports, submitted by the several Presbyteries, it appears, that although causes of deep humiliation undoubtedly exist, true religion and sound morals, are on the whole making a very gratifying progress. Infidelity has become insignificant, both in the numbers and talents of those who affect it. Vices, hitherto domineering, have been, in many places, successfully encountered by the efforts of the friends of Godliness. The destructive sin of intemperance, against which the zealous labours of the

church and the influence of all good citizens have been of late with peculiar energy directed, does not exhibit itself to its former extent of atrocity and shamelessness. Order, harmony, peace, correct principles, steadfastness in the faith, ministerial fidelity, and a decent and serious attention to public worship and divine ordinances on the part of the people, generally prevail. Few, or none, of those dissensions have occurred which present a threatening aspect to the prosperity of Zion. No dangerous, or even important error is apprehended to exist. The missionary has carried the gospel to destitute thousands, breaking to them the bread of life, and refreshing them in the wilderness with the waters of eternal consolation. New congregations have been formed in various parts of our country. In some distant sections of our ecclesiastical community, where the stated means of grace have not hitherto been enjoyed, there is a prospect of a numerous and speedy accession of ministers.—The additions to the communions are, in many congregations, very large: in almost all considerable; and of these, the Assembly are happy to be informed by several of their southern Presbyteries, are numbers of the African race. The Assembly desirous of improving the opportunity which this information affords them, claim the religious attention of their ministers and elders to this class of people whose immortal concerns are too apt to be neglected by those very persons for whose ease and affluence they toil.

Revivals, to a greater or less

extent, have occurred in various portions of our church. In the towns of Rahway and Woodbridge, in the Presbytery of Jersey, unusually great additions have been made to the communion; a very lively interest has been exerted with reference to eternal concerns, and much done towards promoting the Redeemer's cause. This is the more worthy of notice inasmuch as a lamentable indifference is known previously to have existed in those towns. A revival of importance has occurred in the Second Congregation of Wilmington, in the Presbytery of Newcastle, a fact connected with which, the Assembly deem it proper to mention for the encouragement of their people:—There had been a society for prayer, whose meetings began to be neglected to such a degree as to threaten its dissolution. Its discouraged friends talked of this as an event near at hand. Thro' the restraining providence of God, however, it was not dissolved. Circumstances soon occurred, which under the administration of the Spirit, renewed the face of the congregation; and in a few short months, *instead of a* single society, wasted and feeble, and about to expire, arose four societies, "fervent in spirit, serving the Lord;" "quickened to call upon his name;" wrestling like Jacob for his blessing, and like Israel prevailing to obtain it. True was the expression of the brother relating this fact, "the darkest hour is *that* nearest daylight."

It were to be wished, that the Assembly could perceive, in a more general amelioration of

manners and habits, that improvement of the dispensations of Almighty God which he expects and mankind are obligated to exhibit. The judgments of pestilence and war, have carried their desolations over a large portion of our land; wringing the widow's heart, and dimming the eye of the fatherless. Ineficiencies of a diversified character, have followed in their train. Reversed fortunes, and defeated hopes, have not been wanting to tell men that, "they build too low, who build beneath the skies." But men do not know; neither will they consider. The effects of these judgments, have been different on minds of two opposite classes. Nor will it be a matter of surprise to any who are acquainted, on the one hand, with the workings of the gracious principle, or apprized, on the other, of the force of depravity and the callousness of the heart, to learn that, while the real christian has been confirmed and made better by the visitations of God, the alien from the commonwealth of Israel, the man of earth, the unbelieving servant of the corruption which is in the world, through lust, has regarded them with indifference, or barred the avenues of sensibility against the admission of their monitory call. Hence, to the pleasing representation of things given above, the Assembly are constrained to acknowledge some unhappy exceptions. Intemperance, although it should seem, on the decline, still disfigures the moral aspect of society. In too many parts of our country, the violation of the christian sabbath calls as loudly upon the be-

liever to oppose to it, his influence, his admonition and his prayers, as if nothing had yet been done. The rancorous hostility of political party, prevails upon domestic and social peace, and indisposes men to admit the kindly influences of religious love. The spirit of the world struggles successfully for dominion. And, in a word, many humbling facts present themselves, to urge pious people to the throne of grace, that they may supplicate a more copious effusion of the enlivening and converting spirit.

The reports made by the Delegates from the General Associations of Connecticut, New-Hampshire, and Massachusetts Proper, and the General Convention of Vermont, afford very exhilarating intelligence; resembling, in its prominent features, that submitted by the Presbyteries. In Connecticut and Massachusetts Proper, revivals of magnitude meet the inquiries of the Assembly and establish the Lord's claim to the gratitude of his believing people. In the first mentioned of these associations, the most laudable exertions are made towards the furtherance of foreign missions. From the other, the Assembly are pleased to learn, that certain errors of a pernicious character infesting that district of country for a length of time have ceased to advance, if they have not been driven back from their threatening position. Young Ministers, sound in the faith, have been settled of late in many congregations esteemed hitherto to be disinclined towards correct principles. New-Hampshire and

and Vermont, also, have been partially visited; the former, more especially in the town of Haverhill, the inhabitants of which had long been without a settled Minister and careless of possessing the privileges and ordinances of the gospel.

The Assembly would do injustice to the subject, were they not to advert more particularly for the instruction and counseling of their churches, to certain facts and circumstances which they consider both as instruments and evidences of a progressive work of grace, extending itself through the past year.

The social principle is mighty in its operations. It constitutes a powerful law of our nature. When sanctified by religion, and consecrated to the immediate service of God, what results of high import and holy advantage, may not be expected from it? Growing out of this principle, a multitude of associations of a pious and benevolent nature have spread themselves through the churches under the Assembly's care, as well as those with which we are in ecclesiastical connection in the eastern states. The practice of uniting the talents, influence, and resources of individuals by these hallowed bonds and for these religious, moral, and charitable purposes, is not novel. It has been more than once, before this, announced to exist among our people. But it would seem that at no former period, has it been pursued with such vigour, extension, and success, as recently. The spirit in which it originated, is more actively at work than ever, and diffuses itself far and wide. Christian women—the mothers and

sisters in Israel—the daughters of Jerusalem—mingling with the softest sensibilities of nature, the holy refinements of a gracious heart—minister of their substance to the Lord Jesus—serve *him* by serving his poor—and rival, where they do not surpass their brethren in instituting and maintaining societies promotive of the interest of his Divine Religion. It would be difficult to number the associations of these virtuous and praise worthy women, formed, some, for contributing to the education of poor and pious youth for the office of the Holy Ministry; others, for the distribution of bibles; others, for instructing the ignorant of adult age to read, in order that the word of God may be brought nigh unto them; and others, again, for supplying the pressing wants and alleviating the bodily diseases of the indigent sufferer.

To the benefits derived from those institutions which have been denominated moral associations, the Assembly bear their willing testimony. Abundant evidence has been furnished of their success in repressing audacious vice and producing a degree, at least, of external reformation. *Sobriety* has obviously been promoted by them; and rigidly discountenanced *by them*, profaneness has grown into disrepute.

Bible societies, forming a most important feature of the religious character of the times, are multiplying daily. Scarcely can there be discovered, any considerable portion of settled country in these states where some association of this kind is not either organized or about to be organized. Words are wanting to

express the inestimable value of these societies, which, by putting the book of life into the hands of the needy, enrich them with heavenly treasures; and which, embodying, so to speak, the zeal of all christian denominations, and knitting to each other persons, who, however they may differ on many points of greater or of minor importance, agree in affirming the word of God to be the only infallible rule of faith and practice, neutralize the asperity of the bigot and the sectarian, and reconcile the contending members of the same brotherhood. The tendency of bible societies to produce this auspicious result, is not now a matter of experiment: facts have ascertained it.

Justice, and the praise due to persevering piety, forbid the Assembly to pass unnoticed the continued labours of one particular institution; viz. The Evangelical Society of Philadelphia for the instruction of poor children; the members of which have, during the past year, had under their care about one thousand children of this description. More than one of these have proved to be little brands plucked from the burning, and have manifested, in death, the blessed fruits of that sacred sympathy which brought them out of darkness into light, and from the power of satan into the glorious liberty of the children of God.

Praying societies constitute another particular worthy of observation in detailing the religious character of the past year. Not that their origin is of a date thus modern. They have long subsisted in certain parts of our

church. But of late years, they have been multiplied; and since the narrative rendered by the last assembly, their number has been very considerably augmented, and their influence in quickening the zeal of the pious and converting those that are without, singularly attested. For all "the spiritual blessings which are in heavenly" things and places "in Jesus Christ" God will be inquired of. Wherever two or three are gathered together in the name of Christ, they have his promise that he will be with them; and never is the Holy Spirit refused to those who, with contrite hearts and humble faith, implore his fellowship. Christian love is excited and cherished, and a reciprocity of encouraging and fortifying motives created, by what the assembly may be permitted to call, a common consciousness of the common wants, desires, and weakness. Heart springs to heart. A full tide of mingled affection sets in towards Him from whom cometh down every good and perfect gift. "The kingdom of Heaven suffereth violence; and the violent take it by force."

The assembly have reserved for the conclusion of their narrative some particulars of information at once highly important and uncommonly gratifying. They relate to the revivals with which it has pleased God to favour several of the most distinguished seminaries of learning in the United States of America; indistinct intimations of which, it is not doubted, many of their people have received.

Divine impressions have been made upon the minds of a num-

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ber of the youth of Hampden Sydney College, within the bounds of the Presbytery of Hanover. In several of the subjects of these impressions, it is believed, a saving change has been effected; while their influence is visible in stamping a religious solemnity on the face of the institution generally.

Dartmouth College, in New-Hampshire, has been favoured with lively tokens of the Divine presence. Within the space of a very few weeks, many of its youth have been renewed in the spirit of their minds, and have returned unto the Lord their rest. Many more have been excited to serious reflection. And, of one hundred and forty students, but one, it is stated, remains unimpressed; while, at the same time, a number of the younger inhabitants of the town in which the college is situated, share the precious effusion.

Passing on from this institution, to Middlebury college, in Vermont, the assembly behold, *there also*, the footsteps of the reviving spirit. A number of the youth of Middlebury, have become serious christians—trees of righteousness, the planting of the Lord—that he may be glorified.

Retracing their steps, the assembly find their attention called to operations of greater extent, in Yale college, in Connecticut. In the progress of God's gracious visit to this seat of learning, "the whole college," to use the emphatical description of the delegate reporting on the subject, "was shaken as the trees of a wood are shaken by a mighty wind." "As many as fifty," he

states, "have given evidence of having passed from death unto life. A considerable number of these belong to Virginia, and the states farther south."

"The ways of the Lord are right"—they are wise—they are holy—they are gracious—they are admirable—and "sought out of all them that have pleasure therein." Intelligence of the interesting scenes which were taking place at Princeton, is said to have been one important means of quickening the church to prayer and religious conversation previous to any favourable appearances in Yale college.

The assembly, therefore, returning towards the centre of their ecclesiastical concerns, recognize with gratitude God's gracious work in the college of New Jersey. From the report of the president of this seminary, to the Board of Trustees, which report has been read to the assembly, it is learnt that "a majority of the students now in the college may be viewed as hopefully pious;" and that "a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations." Among the causes which have been made effective of this blessed revolution in the spiritual state of Nassau Hall, three have been presented which the assembly deem it useful to mention, for the sake, especially, of such of their people as may be concerned in the care of our precious youth:—1st. The study of the holy scriptures; accompanied with comments on the portion read, and a practical application

of the leading truths contained in it. 2nd. Moral discipline, vigorously and vigilantly maintained. 3d. The few pious youth who were members of college before the revival, as a leaven leavening the whole mass. The subjects of this revival are of a diversity of religious denominations, great care having been used to avoid, both an excluding and a proselyting spirit. It has occasioned no remission of the ordinary pursuits of literature and science, but on the contrary has had a friendly bearing upon them. No influence from the quarter of authority has been introduced to force any of the youth into a participation of the extraordinary exercises which took place. But the assembly forbear to enlarge.

It is scarcely possible to light upon subjects of more deep and lively interest to the soul that sincerely loves the Redeemer and his cause, than the scenes which have now passed in review before the churches. The strength and wealth of the Kingdom of Christ on earth, are found in its youth of promise. Here then, are, at least, a hundred and thirty young christians, to be sent abroad into the world from the bosom of sanctified science, to go forth to the help of the Lord against the mighty. Here are the hopes of Zion bred in the nurseries of learning and of piety. "Here is a verification of the oracle, 'the children of thy servants shall continue, and their seed shall be established before thee.'" And here are the fountains whose streams, confluent, and yet pellucid, smooth, and noiseless, make glad the city of

our God. May the propitious influence of these revivals extend with rapidity to every seminary in the republic; that the schools of the prophets may never cease to be fed from the halls of science and the liberal arts!

In the view of all the facts and details which have been related, the assembly offer their congratulations to the friends of Zion and to those who have prayed for the peace of Jerusalem. "God is in the midst of her; she shall not be moved; God shall help her, and that right early." "God is known in her palaces for a refuge." "According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."

Published by order of the General Assembly.

Attest,

JACOB J. JANEWAY,

Stated Clerk.

Philadelphia, May, 1815.

From the Panoplist.

AMERICAN MISSIONARIES.

We mentioned, at the close of our last number, that letters had just been received from the American missionaries at Bombay, the particulars of which we

could not then give. The communications referred to are very ample. They contained Mr. Newell's journal from his arrival at Calcutta, in June, 1812, to the date of this letter, which enclosed it, April 12, 1814; and Messrs. Hall and Nott's Journal from Dec. 23, 1813, the date of their last letter, which had been previously received, to April 9, 1814. Mr. Newell joined his brethren at Bombay, March 7, 1814. The missionaries were not free from anxiety, in reference to their exposure to be sent away from that place by order of the East India Company. They had received no communication from government since their last letter; and they had a strong hope, that they should be permitted to reside there without further trouble. There can be little doubt, that Lord Moira will be inclined not to molest them, unless he is peremptorily ordered to do so by the Directors in England. Even in that case, we have hopes, that the missionaries will obtain permission to retire to Ceylon. It is desirable, however, that they should retain their present station, if possible. If they should be able to do this, and new missions should be established in Ceylon, these two stations may be considered as among the most important in the whole heathen world. The following letters were written as the missionaries were closing their journals, and preparing their packages to be sent to this country.

Letters from the Missionaries to the Rev. Dr. Worcester.

Bombay, April 8, 1814.

Rev. and dear Sir,

Our last letters to you were dated Dec. 22, and 23, 1813, and were sent by the very opportunity, by which we had every reason to expect, we should be sent to England. Our communications at that time were full, (and as correctly transcribed as our very limited time would allow.)—These communications, with those which we made in October, will furnish you with an account of our circumstances and conduct after arriving in India, till that date. If they shall have come safe to hand, you will, no doubt be expecting to hear the long-wished-for intelligence, of our happy settlement among the heathen. It would, indeed, be gratifying to us to speak so comforting a word to your christian hopes and wishes, as it certainly would be, to be able to consider our anxious suspense bro't to a happy close. But our gracious sovereign has not yet made known to us his decision on our case. After residing in Bombay fourteen months, we are still unsettled; and cannot tell you of our assurance, but only of our strong hope, that we shall finally be allowed to remain.

Since the favourable intimations from Lord Moira, to your committee in Bengal, we have heard nothing decisive of the disposition of the supreme government; and still remain in the house in which we were placed by this government, when it was expected that we should be sent away within a fortnight.

We shall send you herewith, a copy of our Journal to the present date. Mr. Thomason's last letter expresses the hopes, which we entertain ourselves, respecting our staying here. Our hopes are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought, that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust and patience; graces which we have found no more easy to our hearts here, than in our native land. We would hope that they make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Because we do not depend suitably upon his teaching, we know that we lose the advantage of many valuable lessons. Pray for us. The God to whom you pray, dwells also in this land. Here he dwells in his own Almighty strength; and, in answer to the prayers accepted from your altars, can pour a blessing, yea, an immediate blessing upon our heads. He can, he may, in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love, because you pray for us.

We have great reason to acknowledge the kind attention paid to our circumstances and wishes by the Rev. Dr. Carey, and by the Rev. Mr. Thomason, and G. Udny, Esq. acting, at his request as your committee in

Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy. Mr. Harrington, in whose place Mr. Udny acted, has lately returned to Bengal, so that the only vacancy existing in your appointment, is that occasioned by the Rev. D. Brown's death, and which is now filled by the Rev. Mr. Thomason. The kindness of Mr. T. and his ability to help us, will appear from the letters of which we send you copies, and we have every reason to love him as a christian and a friend, who, after all his labours, for us, will continually help us by his prayers. We know no one whom, for our own parts, we should be so well pleased to have fill the vacancy in the committee.

We recommenced the study of the Mahratta on January 1st. after having laid it by, two months and a half. Our time is principally filled up with this study, Hebrew and Greek, and such reading and writing, as you will readily conceive. We have divine service in our family every sabbath, at which four or five persons attend. We have a prayer meeting, to seek God's blessing on our mission here, every Wednesday evening, and uniformly observe the evening of the first Monday in every month, as a season of prayer for the Church, in union with the friends of missions in England, and in India. It would be very pleasing to be informed, whether this season is observed, and how extensively, by our friends in America, as at present we have no appointed season for a union in prayer with them. We have become acquainted with a few per-

sons here, who, we hope, are the disciples of the Lord Jesus.

Hitherto we have received no letters from you, but those which came by the Alligator. The box of books has not yet arrived, but we have reason to expect it shortly. We are extremely anxious to hear from you again, to know how you prosper. How flourishes the Church? Are there revivals in schools, colleges and congregations? Is there a spirit of fervent piety among professors of religion? Is there an ample supply of missionaries? From this country we have nothing new to communicate; the little, however, we see and hear of the power of divine grace, convinces us, that God can work in India. The time we trust, is at hand, when the number of missionaries will be much increased. The terms of the new charter, we think with Mr. T. encourage the hope, that the past difficulties of entrance will be removed. In regard to future missionaries from America, we have only to repeat what we have said in our former letters, and to express the desire that all may come, who are *devoutly* inclined; who are *humble, zealous, and judicious* men. The harvest is truly great, and the labourers are few. Though unsettled, we think it desirable that calculations should be made, on the supposition, that there will be a mission here. For a part of the books at least, which you send us, we would suggest whether it might not be expedient, to give an order to your Agent in London, to procure them and send them directly to Bombay. should we be even sent to England, we should probably arrive

there before your agent could execute such an order as we have suggested.

On reading the observations respecting Cochin and the parts adjacent, we trust you will consider, that we only profess to give as good an account of what we saw, as our cursory view would enable us to give.* Indeed, when you read any of our observations on this land, we hope you will bear in mind the difficulty of giving information on subjects, with which our opportunities have given us but little familiarity. With christian respect and affection for yourself, and the members of the Board, we bid you adieu.

SAMUEL NOTT,
GORDON HALL.

April 9.

Reverend and dear Sir,

We add a few lines to express our united gratitude to God, for his kindness in bringing us all together, after more than two years' separation, to the place of our choice, and with prospects so favourable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us, that we may be knit together in love, that we may be diligent in our calling, that God "may dwell in us, and walk in us," and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.

We salute you and the Board, with christian love,

SAMUEL NOTT,
SAMUEL NEWELL,
GORDON HALL.

* Reference is had to a part of their journal which will be published.--Ed.

Extract of a Letter from Mr. NORR to the Treasurer of the Board.

[The three missionaries wrote separate letters to the Treasurer, giving exact and very satisfactory statements of their pecuniary affairs, from the time they left this country, thro' the necessary detail of business; they added a few other paragraphs, some of which will be extracted.]

"My dear Friend,

In regard to the whole expenses, you will observe, that we have been all the while so situated, as to be ill prepared to plan and economize,—having been obliged to act with the ignorance of strangers, and to live from day to day like travellers. We have great reason to acknowledge the kindness of God, who has taken care of us all along, and hitherto enabled us to live in the enjoyment of the comforts of life. When I took my wife to Philadelphia, I had a prospect before me which distressed my spirits. But God, in whom I think I trusted, has not caused his faithfulness towards me to fail. When I arrived in India, I had enough; when that was gone, through kind friends I had enough more; and now, in season to save us from drawing on the London Society, your remittance has arrived, and perhaps we have enough on hand now for eight months forward."

"I am happy to have finished what I had to say on business, to be able to add a few lines more. When at Pondicherry, in December, 1812, I wrote you a long letter, and sent it to Calcutta to be forwarded by the first Amer-

ican ships; but the war, having previously become known in Calcutta, no ships were going, and the letter was not sent. I have since been intending to give you a long letter; but must still postpone the execution of my intentions.

"There are a few persons here, that seem truly devoted to God; and one or two, who, I have some hope, may yet be useful in the Church."

[The letter concludes with a brief notice of some of the abominations practised among the heathen, and with a request that the writer and his brethren may be remembered by Christians in their prayer, and that suitable pieces may be published here on the efficacy of prayer, and on the christian duty of intercession.]

Extract of a Letter from Mr. HALL to the same.

"My last letter to you was dated February 17, 1814.* We write to Dr. Worcester by the present opportunity, and forward our journal to this date. Brother Newell, now with us, does the same. If these communications go safe, and also what we have before sent, you will know all about us. I fear how it will be. But these things are not guided by chance. We need your prayers; and it is no small comfort to believe that we enjoy them daily. Yours affectionately, &c."

Conclusion of a Letter from Mr. NEWELL to the same.

"If the Board see fit to allow my accounts, they will be squar-

* This Letter has not come to hand.

ed up to the commencement of the present year 1814, and I shall hold, over and above, 913 sicca rupees,* which will be the amount of my salary for 1814, wanting only 10 rupees.

Before I received the last remittance, I had been obliged to draw on Dr. Carey, for a considerable sum, (which is now settled,) and once I drew on the London Society's agents at Madras, for 250 sicca rupees, which I have requested Dr. Carey to refund out of the sum which he holds for me. It is possible, however, that this bill may have gone to England, and may be charged to the Board on my account. If so, the Board will consider that sum as paid to me over and above what they have remitted to me. While I was in Calcutta, I received a present of 350 rupees which enabled me to purchase a number of books that I wanted, but could not have ventured to get, had I not received this present. You will see my expenditure for books has been 416 rupees.

"Since my great affliction in the Isle of France, of which you have no doubt heard, I have charged only the salary of a single missionary; which I supposed would be a matter of course, although my ordinary expences for the first year were really as great as if I had had a family the whole time.

"I sincerely regret that I have been obliged to fill up this letter with matters of business. I want

to say many things more on different subjects; but the time presses, as our packets must be closed in a few minutes. I beg to refer you to my journal, (which I transmit by this opportunity to Dr. Worcester,) for a particular account of all the way, in which the Lord has led me since I came to this land. I have written very few letters to any of my friends, since the commencement of the war, on account of the uncertainty of conveyance. In future I intend to write more. There will be another opportunity in a few weeks, by which I mean to write many letters.

"In my journal, you will see a list of all my letters to and from America, since my coming to this country. I have sent a copy of Mrs. Newell's journal and letters, with an account of her sickness and death, to Mrs. Atwood, enclosed to Dr. Worcester, by the January fleet from Ceylon,* and shall send a duplicate by the next ships. As I have had the whole of my journal to copy at this time, I shall not be able to write any letters—but those which I shall send by the next ships, may reach America as soon as this.

"With much love to Mrs. E. my dear brother and sister H. and all my friends whom you may see,

I remain, dear Sir,

Yours very truly,

SAMUEL NEWELL."

*At the present rate of exchange, 208 sicca rupees are equal to 100 Spanish milled dollars.

* This copy came to hand in September last. The duplicate has also been received.

MR. NEWELL'S JOURNAL.

The following extracts are taken from the Journal of Mr. Newell, from the time of his departure from the Isle of France, in February, 1813.

"Early in February I learnt, that a Portuguese brig, the *Gen-erozo Almeida*, then in port Louis, would sail in a few days for Point de Galle, Goa, and Bombay. I engaged a passage in her for Point de Galle in Ceylon, having liberty to proceed thence, in the same vessel, to Goa, or Bombay, if I chose.

"Port Louis, Feb. 24, 1813.

"After a residence of four painful months in the Isle of France, I this day took leave of my friends Judson and Rice, and embarked for Point de Galle.

"About the 1st of April we made land, which proved to be the southern promontory of Ceylon; and on the 8th, I left the *Almeida*, and landed in a fishing boat 10 miles below the harbor of Point de Galle, the brig not being able to get into port, on account of the strong head wind and current.

"I fully expected to find my friends at Point de Galle, or to hear that they had proceeded to Colombo; but on making inquiry, I could hear nothing respecting them. I was now much at a loss to conjecture, whether they had proceeded to Bombay, or had been sent to England. I sent a letter of inquiry to Mr. Chater, the Baptist missionary at Colombo, and in a few days got an answer from him, stating

that he had heard by way of Bengal, that my brethren had gone to Bombay.

"The probability of their being able to continue there, appeared to me so very small, that I determined not to proceed in the *Almeida* to Bombay, but to stop in Ceylon until I could write to them and get an answer. Accordingly, I took my baggage from the ship, and made arrangements to proceed to Colombo, the capital of the Island and residence of the governor.

"Having visited Mr. Errhardt, a German missionary in the employment of the London society, at Matura, 30 miles south of Galle; and despatched a letter to Bombay; I set out on my journey to Colombo, 80 miles north of Galle. I travelled in a palanquin, the only way of journeying in India, and left my baggage to come on in an ox waggon.—There is a good road all the way from Galle to Colombo. It is a perfect level, close along the sea-side, and is shaded by a continued grove of palm trees. There are resting houses every 10 or 12 miles, built by government; but you must carry your own provisions with you.

"April 17th, I arrived at Colombo. I went to the house of Mr. Chater, who had been here about a year. I took lodgings with him, and continued at his house all the time I spent in Colombo.

"I made it my first business to acquaint the Governor with my arrival and my object, in order to ascertain whether I was safe here, or was liable to be forced away from this place, as I had been from Calcutta.

"By my American passport, and an official letter of recommendation from the British Consul in Boston, I introduced myself to the Rev. Mr. Bisset, one of the chaplains of the Governor's brother-in-law. Through Mr. B. I informed the Governor, that I was an American and a missionary to the heathen; that I arrived at Calcutta in June 1812, and having been ordered to return to America, I had obtained permission to go to the Isle of France; that I had been thither,---and returned from thence to Ceylon to join two other missionaries, my associates, whom I expected to find in Ceylon; but that they had gone, as I supposed, to Bombay; that if they continued there, it was my intention to join *them*; but, if they could not stay there, it was my wish to continue in Ceylon, and that they might be permitted to come and unite with *me*.

"The Governor made particular inquiry respecting the reasons of my being ordered away from Calcutta; to which I replied, that no other reasons were assigned than this:—"That his Lordship, the Governor-General, did not deem it expedient to allow me to settle in the country;" and that all missionaries who had lately come to India, had been treated in the same manner, not excepting those who claim the privilege of British subjects.

"The final answer of the Governor, which was a verbal message through Mr. Bisset, was to this effect: "That as there is war between England and America, the Governor could say nothing more at *that time*, than that I might be permitted to reside

at Colombo for the present. If I wished to visit any other part of the Island, I might have leave by applying to the Governor, but it was expected that I should not remove from Colombo without his permission."

"I now took up my residence with Mr. Chater, and considered Colombo my home for the present. The only way in which I could make myself immediately useful was by preaching in English, which I did statedly, once or twice a week, while I continued there.

"Though I was still ignorant of my final destination, I resolved, if possible, to set myself about studying the Sungskirt or Hindoostanee language, both of which are of general utility in every part of India. I found, however, that it was extremely difficult to procure books, or teachers, in these languages at Colombo.

"June 4th. I received a letter from brother Nott, at Bombay, containing a detail of all the particulars of their situation with respect to the government; and from the whole I was led to hope, that they would be permitted to remain there, and that I should soon be able to join them.

"The following is an extract of brother Nott's letter: "We are pursuing the study of the Mahratta language. At present we cannot advise you very definitely what to do; but will certainly write to you the moment we can say another word, which we hope will be soon. In the mean time, suppose you betake yourself to the Hindoostanee, which it would be well worth while to know if you come hith-

er; or, if you prefer it, the Sungskrit. You cannot have advantages for the Mahratta, I suppose, or we should advise you to learn that. We cannot but hope our stay here probable. We think it so probable, as to act on the supposition that we shall stay. Will not this be best for you? Hindoosthanee, then, or Sungskrit. We assure you we want to see you, and hope we shall soon say, *Come over and help us*. We earnestly wish we could say it now."

"The same day I received a letter from Mr. Loveless, the missionary at Madras, in answer to one I had written him on the subject of obtaining supplies thro' the medium of the London Society's agents, at Madras. Mr. L. informed me, that he had consulted the agents, and that they had agreed to advance us our regular salaries for our bills on the London Society, provided the Rev. Mr. Thompson of Madras would endorse the bills; which Mr. T. had offered to do. This intelligence was a great relief to me and my brethren, as our funds were now almost exhausted, and we knew not when we should receive supplies from home.

"Considering it now probable, that Bombay would be our station, I applied myself to the study of the Sungskrit and Hindoosthanee, as well as I could with the scanty helps which I could procure in this place. And also continued to preach, once, twice, or three times a week."

"June 19. I received a letter from brother Hall, which discovered an increasing probability

of their being able to continue at Bombay.

"July 1st. After having laboured at my books alone for a month, I obtained two moonshees, or teachers; one for Hindoosthanee, and one for Sungskrit; but neither of them properly qualified for the office of teachers. They were the best, however, that Ceylon afforded; and, as I had already lost a year since my arrival in India, I could not feel satisfied to delay the study of the languages any longer.

"July 15. I received a letter from brother Judson, who had just arrived at Madras from the Isle of France, and was going to sail in a few days from thence to Rangoon. He informed me, that brother Rice had gone to America to form a Baptist Missionary Society for their support, and that he would return again and join him.

"After several month's residence at Colombo, I had become acquainted with the principal persons there; and I found that they were friendly to the missionary object in general, and that there would be no objection to the establishment of our mission in Ceylon. Through the chaplains I acquainted the Governor, from time to time, with the situation of our affairs at Bombay, whenever any thing new occurred; and I always represented it as our wish to settle in Ceylon, in case of a failure at Bombay.

"Ceylon appeared to me to be an important missionary field. The population is very considerable; amounting to between two and three millions; and the fa-

cilities for spreading the christian religion here, are greater, perhaps, than in any other part of the east. Christianity has been the established religion in a considerable part of Ceylon, for these three hundred years past. and although the mass of the people still continue Boodhists, yet most of them seem to have no more objection to christianity, than the irreligious part of the community in all christian lands. Many of them profess to be both Boodhists and Christians, and would listen as patiently to a christian teacher, as to a priest of Boodh. The long prevalence of the christian religion on the sea-coasts of the Island, has rendered the christian name familiar to the people, weakened the prejudices which a new religion is calculated to excite, and done away much of that bigoted attachment to idolatry, which prevails in purely heathen lands: so that, although there appears to be little, if any, true religion among them, yet they are in a great degree prepared to receive that instruction, which, by divine grace, is able to make them christians indeed.

"It is supposed, that there are 200,000 native christians of the Dutch reformed church, in the Island of Ceylon. But this must be understood in a very loose and general sense of the word Christian. The Hon. and Reverend Mr. Twistleton, senior chaplain at Colombo, describes them in general as "little more than christians by baptism." They must necessarily be extremely ignorant, even of the common facts and principles of the chris-

tian religion; for they have neither bibles nor teachers to tell them what christianity is; and Christian piety and Christian morality must not be expected where there is a total want of instruction.

"The New Testament, and one or two books of the Old, have, many years ago, been translated into the Cingalese language, which is the only language spoken in Ceylon, except the Tamul, which is spoken in the Jaffna district. The old Cingalese version is said to be very bad,—almost unintelligible to a native. It was out of print until the Colombo Bible society lately ordered a new edition to be printed at Serampore. This edition is nearly completed, and the gospel of Matthew has been distributed. The Colombo Bible Society, formed in 1812, has undertaken to procure a new translation of the New Testament into Cingalese. The work is going on under the superintendence of William Talfrey, Esq. of the civil service. Two of the gospels, I believe, were finished in August, 1813. The translation is made by native Cingalese, who understand English, from the English bible. Their work is revised and corrected by Mr. Talfrey, who is said to be well skilled in Cingalese, and to have some knowledge of Greek and Sungskrit. He makes use of Dr. Carey's Sungskrit Testament in the work of revision. Whether another translation still will be needed, time will determine.

"There are only two missionaries on the island of Ceylon;

Mr. Errhardt, a German missionary from the London Society, and Mr. Chater from the Baptist Society. Messrs. Vos and Palm, who came to Ceylon with Mr. Errhardt in 1804, have both relinquished the service. Mr. Vos has gone to the Cape of Good Hope, and Mr. Palm has been appointed by the governor to the Dutch church in Colombo.

"I visited Mr. Errhardt, at his station in Matura, on my first arrival in Ceylon. He is now considerably advanced in life; has not yet been able to master the Cingalese language, and has had no success among the natives. He lamented the want of christian society, and attributed the ill success of the mission of Ceylon to the injudicious method adopted by the missionaries of separating from each other and living in solitude.

"Mr. Chater had been four years in the Burman country before he came to Ceylon. He has been established at Colombo about a year,—has opened an English school and a place of public worship, where he preaches in English. He is also applying himself to the language of the country, and will probably soon be able to preach to the natives in their own tongue. I preached in my turn with Mr. Chater, in the *pettah*, or black town. Most of the people who attend, are half-casts, and natives who have learnt English. From 30 to 50 generally attend. We preached only on Sabbath and Wednesday evenings. They do not attend in the day on the Sabbath.

"There is at Colombo a congregation of native Malabar

christians, who have a preacher of their own nation.

(To be continued.)

The Orange Bible and Tract Society of Orange County, N. Y. held its annual meeting at the Goodwill Meeting-House, on Tuesday, June 13, 1815; and, after sermon by the Rev. E. Fisk, from Psalms cxxxviii. 2—

"Thou hast magnified thy word above all thy name;" was opened with prayer by the Rev. A. King.

The report of the Board of Managers was received; ordered to be printed in three of the papers of this county.

The annual election was then held, and the following persons duly elected:

Rev ANDREW KING, *Pres't*;
 Rev. M. FROELIGH,
 1st Vice-President;
 Rev. METHUSELAH BALDWIN,
 2d Vice President;
 Rev. JOHN JOHNSON, *Secr'y*
 Rev. ARTHUR J. STANBURY,
 Clerk;
 Dr. CHARLES FOWLER,
 Treasurer.

Managers:

Reverends C. Cummins, E. Fisk, J. I. Ostrom, I. Van Doren, G. Stewart, J. Scrimgour, O. Grier, J. H. Thomas; Drs. D. A. Arnell, P. A. Millspaugh, Eusebnius Austin, J. Barber, Esq.; Messrs. L. Halsey, W. Philips, H. Howell, J. Mould, W. Shaw, L. Smith, A. Dickerson.—*Montgomery Ind. Rep.*

LITERARY INTELLIGENCE.

NEW WORKS.

Dr. Alexander Proudfit of Salem, has lately published his works in a very handsome manner, in four 8vo. vol.—Besides those works before presented to the public, there are several valuable additions to this edition.—The character of Dr. Proudfit stands too high to acquire any thing by our praise—His works are evangelical and excellent, well worthy to be possessed by families, and will make a very valuable addition to any library. The same gentleman has lately published a Sermon delivered before the Bible Society, which is worthy of his honorable fame.

Websters & Skinners, Albany, have just printed a Sermon delivered to the United Presbyterian Congregations of Lansingburgh and Waterford, April 13, 1815, being the day of National Thanksgiving, directed by the President of the United States, and the Governor of the State of New-York, by Samuel Blatchford, D. D.—This Sermon is full of serious and appropriate thoughts, and well adapted to the occasion. It is well written, and some parts of it are eloquent and affecting.

Samuel W. Clark of this City, has lately published a Sermon, delivered at Green River, (Hillsdale) on the same occasion by the Rev. John Morse, A. M.—Mr. Morse is a decided friend of the administration, and approves the late war—His Sermon is temperate and solemn, and does him credit as a writer—Many of his reflections are appropriate—And this sermon, although it shows Mr. Morse to be a politician, also proves that he is a sin-

cere christian Minister, deeply interested in his Master's work.

"ESSAYS TO DO GOOD."

We announce with pleasure, that Mr. Asa Child, of Johnstown, will shortly publish the celebrated work of the late Cotton Mather, D. D. F. R. S. entitled *Essays to do good*. This is *Burder's* improved edition of that valuable work. It is recommended to the public, by the Rev. Dr. Bradford, of this city, and several other clergymen, distinguished for talents, piety and zeal. We have not read this work, but we are convinced of its importance and utility, in promoting the cause of religion, not only by the opinions of the gentlemen who have recommended it, but by a letter of Dr. Franklin, to the son of the author, dated Passy (in France) Nov. 10, 1779, in which is the following passage:

"Permit me to mention one little instance, which, though it relates to myself, will not be quite uninteresting to you. When I was a boy, I met with a book, entitled '*Essays to do Good*,' which I think was written by your father. It had been so little regarded by its former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than on any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."—*Dr. Franklin's works, Vol 3, page 478.*

Christian Visitant.

OBITUARY.

Dr. RAMSAY.

Charleston, May 9, 1815.

This morning, at three quarters after 7 o'clock, departed this life, in the 66th year of his age, Dr. DAVID RAMSAY, the historian of South Carolina. This valuable member of society was deprived of life by the hands of a person named William Linen, who on Saturday last, between the hours of 12 and one o'clock, passed the Dr. in Broad-Street, near St. Michael's Church. Immediately on passing, he presented and fired off a large pistol, loaded with three balls, two of them entered the Dr's back—one passed through and lodged in the waistband of his pantaloons, another passed close to the back-bone, and has not been extracted, the third appears to have grazed his sleeve and struck the church. Linen is said to be insane, he having threatened to shoot several persons some time ago. The reason he gave for this atrocious deed, was, that the Doctor some years ago, when the said Linen was put to the bar for firing at and wounding Mr. Henry Baily, gave testimony, that he believed the said Linen was not in his right mind.—*Times*.

Died—In this city on Wednesday last, very suddenly, Capt. ABISHAI BARNARD, aged 64 years. The deceased was one of the original proprietors and founders of this city—he was much esteemed, and his loss is deeply felt by an affectionate fam-

ily and numerous relatives and friends—On Wednesday evening last, Mrs. BETHIAH WORTH, aged 66 years, the worthy and esteemed consort of Shubael Worth, Esq.

At Schaghticoke Cotton Factory, on the 11th ult. after a short illness, supposed to be the Yellow Fever, MATTHEW BUNKER, son of Reuben Bunker of this place, aged 19 years and seven months. By his parents and acquaintance the loss of this amiable young man will long be deeply felt. From a child, he appeared unusually disposed to cultivate the best affections of the heart; and as the morning of his days promised a life of usefulness, so his early removal affords an evidence, that this state of being

“Cannot prove,
“The final issue of the works
“of God.”

He was the near and intimate friend of the late Samuel Hull, whose decease a short time since excited so much sensibility in this city. In age, in worth, in sickness and in death, they were so similar, that to them may be applied that beautiful apostrophe in sacred writ, “They were lovely and pleasant in their lives, and in their death they were not divided.”

Reader! may we reflect on the uncertainty and brevity of this life, and the endless duration of that which is to come; and evince, by correspondent conduct, that we have formed a just estimate of their relative importance.—*Com.* *Bee.*

To Correspondents and Patrons:

The next No. will complete the first volume of this Magazine, and will probably terminate our labours in conducting it. Another volume might have been expected had there been sufficient patronage. We are much indebted to many kind friends for their exertions, but we still want more vigorous support than has been enjoyed—This Magazine has been gradually extending itself since its first appearance. We were determined, that this work should carry its own recommendation on its pages; and if it could not be found *there* to suffer it to meet the fate which it should deserve—We feel that we have met with all the attention we have deserved, and are truly grateful—But in this day of “*recommendations*” by *Doctors, Divines*, and “*every body besides*,” when periodical works are praised in *prospective*, and recommended not for what they *are*, but for what they *profess to be*—when sheets of proposals filled with the names of all the influential men, that can be collected—to urge and force a work “*that is to be*,”—the public will scarce look upon those works which are destitute of these cheap and easy, but imposing qualities. In our country every thing of a literary kind, is carried to market, and sold, not by the intrinsic value, but the loudness of the noise which its owner can make for it, and, as in an auction room, the best lungs and the heaviest hammer are sure to triumph.

A religious work should surely have its recommendations in itself. If it be good it will succeed. If bad it ought not to be supported by the aid of respectable names.

The principal reason why it is contemplated to stop this Magazine, is still to be mentioned—We understand that it is contemplated to publish a larger work of this kind in New-York or Philadelphia, to be conducted by an editor who will devote his whole time to it, assisted by several gentlemen of distinguished piety and ability—Such a work is extremely needful—Our churches call for it, and the object of this Magazine, would be more completely promoted by that—It will be soon known, whether that contemplated work will be begun—If it should appear, this will cease, if it should not, another volume will be attempted. Our Agents and Patrons will be so good as to inform us, whether they will continue to support us. Those who do not decline by the first of August will be considered as wishing to take the next volume.

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We owe an apology to D. for the mistakes which occurred in the poetry, in the last number. We hope our readers will be so good as to correct them.

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ASTHENES will receive our particular thanks, we hope to hear from him often.